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DIVINE LIFE

—DEVOTED TO THEOSOPHY—

The Sacred Science

OF

EXCHANGE
SEP 25 1928
BERKELEY
UNIVERSITY OF CALIFORNIA

The Evolution of the Ego

JULY,
1927.

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THE DIVINE LIFE

The Pioneer Magazine of the Sixth Race

Whose Invisible Editor is the Conqueror on the white horse—the new Initiate in his solar body.

The CONQUEROR—to him I shall award to eat (the fruit) of the tree of life which is in the middle of the Garden of the God.

The award to the CONQUEROR, is the Eternal Memory: he shall eat the fruit of the tree of life (the fruitage of the life cycle) in the God's own abiding place, the mystical paradise or state of ineffable bliss.

The award to the CONQUEROR is conscious Immortality; he is to wear the crown of life, and nothing that originates in the soul-consciousness shall pass into the oblivion of the second death.

THE CONQUEROR—to him I shall award to eat a share of the hidden manna; and I shall award to him a white voting-pebble, and on the voting pebble (will be) a new name engraved, which no one knows but he who receives it.

THE CONQUEROR—he shall be clothed in white garments, and I shall not at all erase his name from the book of life, but I shall acknowledge his name before my Father and before his Divinities.

THE CONQUEROR shall not at all be punished by the second death. He who has an ear to hear, let him hear.

Divine Life

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—HARRY R. LANG—
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GOVERNMENT MOVES TO MAKE AMERICA CATHOLIC

The Seal of the United States,

(REVERSE SIDE)

Annuit Coeptis,

" Prosper us in our undertaking. "

Novus Ordo Seclorum,

" A New System of Ethics will arise. "

DIVINE LIFE

(THE NEW ORDER OF AGES)

The Independent Theosophical Society of America!

INCORPORATED

Founded, December 20, 1914.

By Celestia Root Lang.

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The sooner we abolish Religion throughout the World, the sooner we begin to realize Universal Brotherhood and Love for our Fellowman.

Religion is the very antithesis of Brotherly Love ; for it has proven itself the Mother of all War, Hatred, Contention and Strife since its inception.

To live the Life, and not alone profess it, is the coming standard, the criterion by which all men shall be adjudged Christians or Pagans.

The Divine Life

A MONTHLY MIRROR OF THE SOUL

HARRY R. LANG, Editor and Publisher.
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THE CHRIST ARISEN

YONDER, in lonely valley, rests the remains of Jesus of Nazareth. Bound in cloths of burial raiment, preserved as in days of old, yet undiscovered. According to biblical narrative his physical body rose from the grave bodily and ascended into heaven, but this was never the case, as immediate future records will testify. His Crown of Thorns intact and his purple and white raiment, all shall be unearthed shortly, and amaze and astound the christian world of the wilful deception played upon them by the New Testament writers. He died the same as you and I died; he lived the same as you and I live, a good man, a saint and a prophet, a Son of God, the same as you and I are Sons of God. But

not the only begotten Son of the Living God. For, are we not all the only begotten Sons of the Living God? History will verify and attest to the fact that no one man adown the ages was any greater than Jesus of Nazareth. History will again testify that no one man adown the ages was any less than Jesus of Nazareth, and the undue elevation of Jesus and his mother Mary was all for a purpose, to hide the real identity of the true mission which Jesus came to spread among a priest-ridden people.

In order to give to Jesus the Reign of the Almighty, he must needs be removed afar from ordinary mankind. He must have a Virgin Mother, a very celestial being for a progenitor (though the biblical narrators are not so particular about a fecund Father). He must have performed miracles, raised the dead, converted water into wine, healed the sick, made the blind to see, the deaf to hear, the lame to walk, in short, he must be made a Supernatural Being, who came to earth in a supernatural manner. But such, dear brothers, was never the case at all. Then, my dear sir, you refute the plain statements in the Holy Christian Bible, "Rose from the dead, the third day he ascended into heaven, and sitteth at the right hand of God, the Heavenly Father, etc.," I admit, sir, I do. I further admit that the four gospels are in the main the forgeries and gross manipulations of the medieaval monks, and nothing is so far from the real truth.

The four gospels by Mark, Luke and John and the Catholic Matthew were set down in the main TO FOOL THE AGES THAT FOLLOWED! Jesus was not and never will be accepted as a God, or, the only Living Son of God. Jesus was a man, a good man, so good, that the priests of the Holy Realm all sought their holes when this crimson iconoclast began denouncing them and their conventional reign of darkness. Jesus was one thing, and the Christ (I mean the Christ principle) quite another. For books by the thousands attesting to the reign of the Christ in other ages, were all piled into heaps by these clever and astute monks, and burnt, for fear that future ages might get ear of the living Christ within themselves, and cause the blessed church organizations to go to pieces. For this is what invariably happens to the churches whenever humanity rise to the consciousness of the Christ within themselves, and condemn the childish ceremonial and ritual of the gaudy dens of God, as useless trimmings and vain assumption..

Now the Christ has arisen, midst the din and noise and confusion of the materialistic babel. The world is on the verge of going to perdition by the express route, because the very church heads who corrupted the scriptural texts are trying to mould the world into their Orthodox moulds, and make humanity come to Jesus, whether humanity wants to accept him or not as a Saviour and a God. Authority with-

out, is the slogan of the churches and the conventional powers that be. Accept our dictum, or die as atheists, radicals and reds deserve to die. Accept the conventional Christian standards, or get out of the country, for America is Christian and knows nothing about Christ save what the church denominations give out as official. And any other interpretation of Jesus' teaching is rank heresy and taboo.

Now listen! One man, insignificant in the mighty eyes of these powerful church organizations, is strong enough today to lay all their beautiful edifices into ashes. One man, with the Christ arisen in himself, will demolish the whole Orthodox structure at one blow, as Jesus demolished it at the time he lived, and the mediaeval monks hushed the whole matter up and hypocritically took all credit unto themselves and their church organizations, and have Him today bound hand and foot to their mighty edifices as a business trade-mark, that has produced millions in gold and billions in souls.

But the Regin of the true Christ within the hearts of all mankind will presently dissolve all their wealth and hapiture of souls, and when the time comes, no more ceremony will find a marketable value among human souls, for all the adoration will be turned from the without to the within. All the authority delegated to the Supreme Vicar of Christ, and his priests, apostles and monks will be reverted to the authority of the Christ within. All the gov-

ernments of the earth will bow to the reign of the Risen Christ, not Jesus, not Buddha, nor Confucius, but the American Christ already shown in Washington and Lincoln will come to birth in a new president, who has been marked by the powers that be to represent them at the induction of the new age, which they are about to introduce into the world, the millennium of the ages, where churches, priests and popes are given a long, long vacation to wash away their own sins, and allow God's own children to revel in the bonny days where the lamb of God and of righteousness has full sway in the world, and the Jesuits and their mediaeval Clan are locked up for 10,000 years in subterranean caverns.

—B O N A V I D E—

—HARRY R. LANG.

"THE APOCALYPSE UNSEALED"

By James M. Pryse

What am I, that Thou art mindful of me;
or the Son of Man that Thou visitest Him?

I WOULD fall on my knees before the revelations to my inner vision, through the unveiling or unsealing of that Book of Mysteries, The Apocalypse, and no one but a Seer, one who has trodden the path of Initiation, could have opened the seals thereof—All Hail to the One who was able to open the Seals!

And what am I, that these Mysteries, that have been concealed to the eyes of the profane for nearly two thousand years, and that have baffled the greatest intellects of antiquity, and each successive age, should be as easily read by me, at this stage of my self-evolution, as a primer.

Here is proof positive of the efficacy and power of the inner light or seer-ship, for without it, notwithstanding that the Author of "The Apocalypse Unsealed" has opened the seals, it would still remain a sealed book to all those who have not attained the degree of inner sight, the awakening of the Third Eye—the eye of the Seer.

And here I would remark, for those who do not know the difference, that inner sight, that of the Seer, and second sight, that of the medium, often used interchangeably, are two different occult faculties, on two different planes of being. Second sight pertains to the astral plane, to that of the clairvoyant, who sees objects and forms as on the dream plane; while the inner sight, or vision of the Seer is on the spiritual or Buddhic plane, he does not see objects, but spiritual verities. The true Seer beholds the things of nature and of supra-nature as they really are and not as they seem; he passes beyond the fabric of material and psychic glamour, this veil by which the true is covered and concealed, and penetrates to the first principle of things, the archetypal, spiritual realities.

And here lies the great advantage of the Seer, over the greatest intellect, by seeing on the Buddhic plane, or plane of the Logos, the archetypal, he is able to see all the correspondences; he is able to put all the threads or parts together and complete the perfect pattern, the original design, and see it as clearly as that two and two make four.

"Immortal is he who discerns, and they who learn (from him), the arcane doctrines of this teaching, and observe the (precepts) which are written in it; for their (season) is near."

"This is a dedication of the book to every mystic who may succeed in penetrating to its inner meaning, and imparts to other students the occult doctrines it contains."

The Apocalypse is the hidden and heavily veiled Secret Science of Initiation or self-evolution.

The title makes Ioannes the one to be initiated, while the sub-title gives Iesous as the candidate for initiation who emerges as the Conqueror after the telestic ordeals, as Iesous represents the reincarnating-self or Ego; for here, as in the fourth Evangel, Ioannes and Iesous are but one individuality, Ioannes representing the incarnated man, and Iesous his noetic Self, whose "slave" the material man must become if he wills to reach the heights celestial. The Divinity who comes at the behest of Iesous is higher than Iesous himself; for he is the Logos, (or Higher Self) who in the initial vision makes his appearance

as the "Son of Man," and remains throughout as the Hierophant (Master) or Initiator, while Iesous is the candidate who is subjected to the initiatory trials and has to do the perfecting "works," whereby he finally becomes the Conqueror on the white horse—the new Initiate in his solar body.

Initiation, or the self-evolution of Man, the perfecting or finishing, is the whole purpose of the drama of the Apocalypse, all the rest are the dramatis personae and scenic arrangements. It all refers to the initiation which Ioannes himself has passed through, and which he is about to describe.

Many actors, apparently, play their part in the drama of the Apocalypse; yet in reality there is but one performer—the neophite himself, the sacrificial "Lamb," who awakens all the slumbering forces of his inner nature, passing through the terrible ordeals of the purifactory discipline and the telestic labors, and finally emerges as the Conqueror, the self-perfected man who has regained his standing among the deathless Gods. He is the hero and the sole actor of the drama; all the other dramatis personae are only personifications of the principles, faculties, forces, and elements of Man, that minor-world so vast and mysterious, whose ultimate destiny is to become co-extensive with the divine and illimitable universe.

The whole drama is not only profoundly esoteric, but couched in the mystery-language of the zodiac;

but by separating it from the mystery-language of the zodiac we are able to follow the path of initiation which the neophite must tread if he would reach the ultimate end of self-evolution and self-conquest; and thereafter forever abide in the eternal city—the solar body.

We have in the drama of the Apocalypse, an exact counterpart, identical in meaning, but differing somewhat in phraseology, of the initiation of a candidate, in "The Voice of the Silence." It is interesting and instructive to follow the analogy through the three Halls (or words) the Spiritual, Psychical, and Material; the spiritual, is the Hall of Wisdom, "Seek for Him who is to give thee birth in the Hall of Wisdom," or the Buddhic plane, "The Initiator," who leads the disciple (candidate) through the knowledge given to him, to his spiritual or second birth, is called the Guru or (inner) Master.

We find that the regenerative force is the same; in Sanskrit it is called Kundalina, the annular or ring form force, and in the Greek, speirema, the serpent coil; in the New Testament, it is termed the paraclete the "Advocate" and is the regenerative force above referred to. It is this force which in the cycle of initiation, weaves from the primal substance of the auric ovum, upon the ideal form or archetypal it contains, and conforming thereto, the immortal Augoeides, or solar body, so-called because in its visible appearance it is self-luminous like the

sun, and has a golden radiance.

In the "Voice of the Silence," the solar body is called the Nirmanakaya body. "Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path" (of initiation).

Again, we have the conquest of the seven life centers, which have to be transmuted into spiritual centers, which lead to the knowledge of spiritual verities, and the acquirement of certain mystic powers. In the initial stage the seven psychic colors are seen. In the next stage, as the brain-centers are successively "raised from the dead" by the serpent-force, the seven "spiritual sounds" are heard. "Before thou set'st thy foot upon the ladder's upper rung, the ladder of mystic sounds, thou hast to hear the voice of thy inner God (the Higher Self) in seven manners."

The seven mystic sounds are identical with the seven trumpet calls. "The seventh swallows all the other sounds, they die and they are heard no more."

"When the six are slain and at the Master's feet are laid, then is the pupil (candidate) merged into the One becomes that One and lives therein." The six principles; meaning when the lower self is conquered, and the inner Ego is merged into and lost in the seventh or Spirit.

Similarly; the five psychic senses have to be uni-

fied; merged in the interior intimate sense of touch, the fifth, which in turn vanishes into the sixth faculty—or sixth stage—the sacred trance of Seership. "And this O Yoga of Success is what men call Dhyana, the right precursor of Samadhi."

"And now (at this stage) thy Self is lost in Self, Thyself (lost) unto Thyself, merged in That Self (or Spirit) from which thou first did'st radiate."

This is the sacred trance, called in Sanskrit samadhi, and in Greek, manteia, (the Christos-faculty, episteme), while in the Gita it is termed Yoga —union with the Higher Self—and in each of these ancient languages four degrees of such trances are spoken of. "And now, rest, for, know, thou art the Master of Samadhi—the state of faultless vision."

In Part Second of "The Voice of the Silence," we have the Two Paths, the Open and the Secret. "The first Path is Liberation. But Path the second is—Renunciation, and therefore called the "Path of Woe." This path might be symbolized by the seven Divinities pouring out each his libation-saucer, at each trumpet-call, the last three which are termed woes.

And now we come to Part Third of "The Voice of the Silence"—The Seven Portals—which are identical with the Seven Seals of the Apocalypse.

These portals lead the candidate across the waters on "to the other shore." Each Portal (is sealed and it) hath a golden key that openeth its gate; and

these keys are—the seven purifying virtues, the seven life centers which have to be conquered and merged into spiritual centers; the opening of the seven chakras, which are identical with the seven seals.

"The sixth (seal) or Portal is Dhyana whose golden gate once opened leads the Narjol toward the realm of Sat eternal."

"The Dhyana gate (or seal) is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma (or the First Logos)—Thou art that vase." That "vase" is the pineal body, it is the organ of spiritual vision, when its higher function is restored by the vivifying force of the kundalina, speirema, or paraklete, and it is therefore called, "the third eye," the eye of the seer.

"Prajna, the seventh Portal or (Seal) the key to which (the opening of which) makes of a man a God, creating him a Bodhisattva, or Buddha. Know, Conqueror of Sins, once that a candidate has crossed the seventh Path—that "A Master has arisen, a Master of the Day." A Pilgrim Hath Returned Back "From the Other Shore." A New Arhan Is Born." Meaning that a new Spiritual Teacher or Avatar is born, who will lead men to final union with the Higher Self, the "birth from above."

Following in the line of self-conquest or initiation, when he has reached a certain stage, the neophite

has certain responsibilities laid upon him, which constitute a part of the great ordeal through which he is passing.

At the sixth stage of the sacred trance, the neophite having attained soul-consciousness, begins to receive (from his inner Self or Master) the Mystery-teaching, the "sacred unspeakable words" which, as Paulos says, it is not lawful for a man to disclose.

When he shall have mastered the next soul-center, "the third eye" of the seer, he shall have passed beyond the illusions of time; (into the 'above' or Buddhic plane), "time shall be no more," and the God-mystery shall be perfected. He is then told that he must become a teacher, opposing the exoteric belief of the masses.

When the seventh trumpet-call is sounded, there is a choral announcement that the God, the true Self, has come to his own and will reign throughout the aeons.

At this seventh stage, we find a similar choral announcement in "The Voice of the Silence," "Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite, and from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Waters, and from the sweet-smelling Earth and rushing Wind.

"Hark!.....from the deep unfathonable vortex

of that golden light in which the Victor (Conqueror) bathes, All NATURE'S wordless voice in thousand tones ariseth to proclaim: Joy Unto Ye, O Men of Earth. A Pilgrim Hath Returned Back 'From the Other Shore.' A New Arhan Is Born."—

In the Apocalypse, he is announced as, "The Conqueror on the white horse—the new Initiate in his solar body."

The Great Central TRUTH of both, the Apocalypse and the "Voice of the Silence," is the Drama of the Soul, the Initiation, or Self-evolution of Man.

And now, we have the triple evidence, in the "Bhagavad Gita"—where Arjuna, representing the incarnate self, is the candidate for initiation, and Krishna, the Higher Self, is the Initiator or inner Master.

What more does the neophite need? Or the world need but to know that every embodied Ego must tread the Path of Self-evolution, and self-conquest—Initiation—if he would attain the heights of Celestial!

And, how impossible it would be for any Pilgrim to thread his way through the intricacies of the labyrinth of self-evolution, and attain the goal, without the guidance of the inner Master! All Hail! to the Blessed One.

—CELESTIA ROOT LANG.

A MESSAGE FROM GEORGE WASHINGTON
—TO MY AMERICAN PEOPLE—

NOW that my American People have fallen so low that every emotional doctrine catches them in its delusive envelope, and the things of the material are unduly elevated to the obscurity of things spiritual, I send you this message through my beloved fellow-countryman, Harry R. Lang.

The Republic has fallen to a very low state of the real and original intention of its august founders. A reign of spirit was objectionized when the Declaration of Independence was formed and the Constitution inaugurated. But since then, I am sorry to admit, the material and commercialistic passions have so beclouded the real mission of the American Republic that the ends have been perverted to suit the means of its immediate contemporaries. The reign of gold has superseded the reign of spirit as intended, and the reflex of opinion has all gravitated to things of this world and mammon, the very antithesis of the real import which the Immortal Republic sought to convey.

My sole admonition to you is to divest yourselves of the materialistic envelope which tightens its hold about you and for a moment's reflection vision what immense possessions await you once you carry out the original intentions of the Founders of this Republic and the promulgation of the real principles which attend the influx of the spirit into the land.

You have remained in one spot long enough. Call it conservative, call it conventional, call it rational and sound. But you have sacrificed your spiritual heritage at the expansion of your materialistic values. You have cast your lot with Satan, where your lot should be with God. You have forsaken principle for policy. You have, in short, denied yourselves of that new birth of freedom here in the spirit, where today death and destruction attend your every footstep . You have traded your immortal heritage of indestructibility for a brief mouthful of sensuous pleasure.

But now, pay the price, dear brothers. For we of the higher realms allow you to sleep and slumber awhile, but when the awakening comes, don't be surprised that you will have to pay the price for dwelling in cubby holes instead of Eternal Mansions of your Heavenly Father that should today be manifest here on earth.

—GEORGE WASHINGTON.

A WOMAN'S WORLD

CORINTHIANS 7:32. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife."

Saint Paul, in the foregoing chapter shows conclusively that invariablly the man who takes unto

himself a wife is concerned with the world and not the spirit. There is a three-fold reason for this, physiological, psychological and spiritual.

Woman is the crowning jewel in the ocean of maya, or illusion. It is through woman that man comes into the world and tastes of mortality and deception. The body corruption which he inherits through her is a passing body, bound to vows at the gate of death to return and deposit the seed again on the lintels of the door-posts. She leads him and guides him wherever she will and he blindly follows. In other words, woman is the symbol and counterpart of the five gross physical senses and he imagines in her he has found eternal bliss and immortality, but not so. In her, certainly he finds the ways to avoid her in the future. But the matrimonial state never taught any man that the love of spirit is better than the love of the flesh. She makes him master of the household and he likes it. He likes to be pampered and elevated. His childish instincts fructify until, behold I am a man, now able to give a woman satisfaction, and be a father unto her children, and a grandfather unto her children's children. But this is all antiquated stuff, fit for the ash heap, and the reign of the old law of Adam and of Moses.

The new reign of spirit is the reign of continency and virtuousness. For only in the ebbula of the efflorescence of spirit shall a man see his own Divine Heart, His Eternal Feminine aspect, and not in clouds of flesh. She, the worldly woman, is in short

a lower, primer grade which the infantile man has to pass through until he becomes strong enough to bear his own weight in gold, and come into eternal union with his divine spouse, the spirit within.

When this union takes place, between spirit and matter, and it cannot, no, never will take place, until man's passions for sexual intercourse ceases, and his thoughts are driven into a world-wind of spiritual yearnings and cravings for deathless creations. which deposits him on the threshold as a helpless innocent babe, from which he sprung, does he contact heavenly intelligences, which begin to guide him through the final instructions of liberation from birth and death. For now his body has become the temple of the living God within, and to defile it is to suffer not only physical death, but the analogy of a spiritual death which destroys the soul.

Now, the plethora of the spiritual body comes into being deathless, and of ineffable beauty, for it bears the marks of endless youth, strength, vitality and the wisdom that makes it endure the snares and pitfalls which entrap the ego back into physical-plane conditions at the next round of incarnation. Until he attains this body, this spiritual body and has intercourse therewith, his longing will be for an earthly mate, which gives him the satisfaction that to be, is better than not to be, a son of the flesh, and a slave to the wordly appetites and passions of a woman's world.

—AULD LANG SYNE.

CROSSING THE THRESHOLD

DARING CHARLES LINDBERGH, the American aviator who so pluckily crossed the Atlantic in his monoplane and reached Paris safely, may be symbolized as the precursor of a real American Eagle crossing the great sea that spans the material from the spiritual. A lone American Eagle is the only individual on the face of God's green earth who is intrepid and daring enough to accomplish this hitherto insurmountable feat. What Lindbergh accomplished on the physical, the new aviator of spiritual realms must accomplish on the higher. While Lindbergh faced adverse weather conditions, fear of becoming lost, fatal engine trouble, possibility of going to sleep, and numerous other difficulties, the new aviator of the spiritual realms has even more to face and to conquer.

The first and foremost obstacle of finding the SELF and going through hell itself to accomplish this, is to overcome the currents of thought which hold the masses back today, namely, the powerful thought-forms built up by theology, with Jesus as a backing, of philosophy, with Buddha, Krishna, Socrates and Plato as a foundation, of the numerous sages, poets, divines and scientific men who stand adamant against the incursion of any one man who attempts to break down the iron-bars of thought and penetrate the realms of the unseen and bring back a joyful message that he yet lives though dead

and buried, that the grave cannot encompass him, that he brings back the strength and attainment that lifts all mankind out of the great tomb of what he calls life, but which is nevertheless death in its last degree.

Nothing must glamour him, neither the voidness of solitude, the fulness of the ether of the thoughts of thousands of others who preceded him, nor even the Great Bugaboo of the grave must daunt him. He must come to know that HE alone lives, that all others are dead without him. That this world is nothing more or less than the embodiment of his own visions projected into being, and that by withholding his breath one instant the whole world immediately goes into Pralaya or subjection.

He can kill the world and the next breath he can again create it! He must become master of life and death. He must reach the goal on the furthermost side and must again return and bring back the message that there is nothing here nor hereafter than the Self, of which he is alone the manifestation. He must win the crown of life, spoken of in the bible and his new message must be so strong and individualistic that he speaks to himself only who speaks to others.

He has crossed the ocean of multiciplicity and conquered the Oneness of all mankind and makes it obey his slightest wishes. He is king of earth, hell and heaven. He has crossed the great divide, and

when the material form dissolves at so-called death, he finds himself in possession of all the world and all the inhabitants thereof. There is no other world than this one, dear brothers, and to seek the stars off in distant places, deprives you of conquering the stars in this world, and gaining the SELF, of which there is no higher, and you and I a part.

You may find Jesus, you may attain to Buddha, to Zoroaster or Mohammed, or Confucius. You may attain the sun, moon and stars, but until you find your Self, in this world, you are conquered by the strength of thought of others, more powerful in etheric currents than yourself. For to attain to the Self, is to defeat all others including your hazy conception of GOD. For you are God and God is you.

He becomes GOD, who conquers the multiplicity of thought-forms and attains to the self-consciousness of the SELF.

—HARRY R. LANG.

THE LIVING DEAD

THE GREAT question of the Ages, "Where do the souls go who seemingly passed away?" To which the meek and lowly Editor of DIVINE LIFE replies: "Nowhere, but return to fill the bodies of the souls now living." By returning to the bodies now living, what do you mean? That the seeming "living souls" have never lived in reality? Never did, and never will. Then you mean to tell me, that

which we call "existence," is, after all, "non-existence," so far as reality is concerned? Just so. The dead animate the living, and like bubbles on a bibulous sea of light come to the surface of being, (incarnation) float awhile on the sea of life, and expire, or burst, but the life of the bubble immediately returns to the sea of life which gave it birth, and does not pass into the beyond.

Then according to this theory, the world is a living grave yard, with the dead animating the living, and whenever a person seems to die, he merely drops the seeming reality for what we may term the general fund of life. Returns to the consciousness of the mortal mass-consciousness and experiences through others, the gratification of his heart's desires. If on a low plane when he expires, he seeks low souls on earth as interior companions. If on a high plane, when he expires, he finds solace in the souls of masters, adepts, philosophers, divines and artists.

But does this solve the problem of immortality, gaining the earth and all there is therein, i. e., (The Crown of Life, mentioned in the Book of Revelation?) No, indeed. In order to conquer the world and attain it, you must gain liberation from the birth and death state, where you see and are able to discern the difference between embodiment and non-embodiment, only when you come to see that both are two phases of the same mental state. One is objective and the other is subjective. But the

immortal state is distinct from both, for it is eternal and knows neither life nor death, for it is in itself able to create either and yet remain separate.

Now the gist of the argument resolves itself into this.

What do you mean by gaining the world, conquering it, and attaining the Crown of Life?

I mean just this. When you have become immortal and donned immortal robes here on earth, you will come to find yourself the pivotal center of all there ever was or ever will be, and all that exists seemingly without is merely the product of your own imagination, you can mould new worlds greater than this one, far greater and better, you can create new people, who are Gods in comparison to this one. You can project yourself into space and visit all the worlds that ever existed before, or that will ever exist hereafter. You can examine yourself completely and you will come to find that you, small as you may seem, are the foetus of universes innumerable, for you are God, and God is you.

—HARRY R. LANG.

UNION WITH THE HIGHER-SELF

"I IN YOU, and you in me; I am you, and you are me." A paradox you say, yes indeed, a paradox, yet only too true. I, the objective in the mirror of the soul, see you seemingly outside myself, yet you shine outwardly by grace of the Christ within me, and the seeming reality of sense objects,

is all illusory indeed, illusory because they simply do not exist. I fill the world with the knowledge of myself, and myself responds to the thoughts which I mirror forth in the realm of the soul. Then the soul is real indeed? Indeed and double. I see you objectively now and subjectively also. I see through the illusory game of the ages. I and my father, my higher self, are one, though my father, the soul, is greater than I. I now feel like a Christmas tree, with ornaments divine hanging on my million branches, all lit and illuminated by the Christ within. I notice that the more I try to make my mind understand the illusion, the farther I get away. But by simply letting the mind flow in the channel of itself, and recognize itself as part and parcel of the thing it mirrors forth, it simply speaks to itself, answers its own questions, seeks its own solutions, and becomes doubly subjective on its own plane, true to itself, only in a measure that I, the personal self, do not interfere by imagining I a part of the scheme which illusory phenomena is playing. I am the witness but not the doer, the object of the thing seen but not the objector, the subject but not the predicate. I am again cognizant of only that which my mind enables me to see, but far from the truth as yet, for until union with the higher self takes place, I am as helpless as a straw on the surface of running waters, so far as controlling the phenomena of the mind and making it run backwards, as it

should do when I am able to control sense objects, and not let them control me.

Now to the gist of the matter. Are we entering Black Magic? Get what you want without paying the price? No, indeed. For now we have entered the regions of the impersonal, and what you now see, permanent realities, is all because you have sacrificed your all, laid it upon the altar of self, your own higher self. If you cheat your neighbor now, you cheat yourself, and double so. You not only lose the shadow, but the substance also. The substance of things seen and unseen, seen by yourself but unseen by others.

I now have reached a point in my evolution where I can in all truth say, that I and my father are one.

—HARRY R. LANG.

Debs was a model prisoner. His friends worked for his release, but President Wilson was adamant. President Harding finally commuted his sentence. It was during his Atlanta term that he described his greatest prison experience in there words :

" I have discovered that Love is omnipotent. All the forces of earth cannot prevail against it. Hatred, war, cruelty, greed and lust must all give way before it. It will overthrow all tyrannies, It will empty all prisons. It will not only emancipate the human race eventually, but to a great extent it lifts us individually above the struggle while we are in the thick of the fight for Universal Brotherhood. "

"Son of Man"

OR, THE SEQUEL TO EVOLUTION

By CELESTIA ROOT LANG

CHAPTER IV.

—Continued—

Thus, then, we see that our own spirit-conscious personality behind brain phenomena compels us to accept spirit consciousness, will, thought, personality behind nature. Now I assert that once get this abstract idea in the mind, and by a necessary law of thought it gradually expands without limit, and eventually reaches the form of infinite spirit consciousness, will, thought, etc., and therefore of an infinite person. This law of indefinite expansion may be illustrated by the ideas of space and time. The animal, and indeed the infant, understands space and time only in their relation to itself, but has not yet abstracted these from their contents. This comes only with the birth of self-conscious personality. But so soon as the abstract idea of space is acquired, by a necessary law of mental activity it expands without limit, and finally becomes the idea of infinite space. Similarly, so soon as the idea of time as abstracted from its contents is conceived, it inevitably expands without limit and grows into the idea of infinite time. So it is precisely with the idea of self-conscious personality. The animal or the very young child is indeed con-

scious of its body and of external objects in their mutual relation, but not of self as abstracted from its contents. The animal never attains it, the child does. Again, the human soul is indeed conscious of its body and of external objects in their mutual relations, but not of spirit-self until the soul (spirit embryo) comes to birth, then it attains spirit consciousness over and above self-consciousness. Now, so soon as this idea of spirit-conscious personality, of spirit entity underlying material phenomena, appears, by a necessary law of mental activity it expands without limit, and inevitably reaches the idea of an infinite self, an infinite person, God, behind the phenomena of nature.

But some will object that this idea of infinite personality is inconceivable. True enough; but the opposite is far more inconceivable. The ideas of infinite space and infinite time are also inconceivable, yet we must accept them, because the idea of all space or all time being limited is still more inconceivable; for if we think of space or time as limited, immediately there comes the question, "What is there beyond the limit?" There is, therefore, this wide difference between these two inconceivables: the one is so only in the sense of transcending the power of our mind, but the other is unthinkable, self-contradictory, absurd. So also is it with self-conscious personality. The idea of an infinite self, i. e., God, is indeed inconceivable, but only in the

sense of transcending our power of comprehension: but the idea of the consciousness behind the cosmos as being limited or finite is more than inconceivable; it is unthinkable, self-contradictory, absurd; for immediately comes the question, "What is there beyond which limits it?" To the Greek mind Zeus was limited; therefore of necessity came also the idea of fate superior to and limiting Zeus himself. To them, therefore, fate was the real God, the absolute.

2. Cause in nature—We have thus far spoken only or principally of spirit consciousness; but the same precisely is true of another essential attribute of personality, viz., free will. Every one admits causative force or forces, which I denominate Christ principle, operating in nature. Science has shown that all the different kinds of force are but different forms of one omnipresent energy, which I call different planes of the Christ principle. Thus it will be seen that force is a more convenient word than Christ principle; but the real meaning of force should always be borne in mind. Now, looking abroad on nature from the outside, this omnipresent energy (Christ principle) seems to modern science as simply resident, inherent in matter itself, and therefore as operating unconsciously and by necessity. But the question occurs, "Where did we get the idea of force, Christ principle, energy, causation?" I answer unhesitatingly: We get it not from without

by observation of nature, but from within through consciousness; not from the outside view, but from the inside view of phenomena. We cannot conceive of phenomena without force, of effect without cause, because we are intensely conscious of being ourselves through our wills an active cause of external phenomena. The clear consciousness of essential energy, of causative force within, the certainty that we ourselves, through our wills and by the conscious exertion of force, determine changes in the external world, compels us to attribute all changes to causative force of some kind, and naturally enough, until the interference of science, to a personal will like our own. Thus by a necessary law we project our internal states into external nature.

But see now the steps of evolution underlying religion. At first, i. e., in the uncultured races, and also in childhood, external forces take the form of a personal will like our own residing in each object, and controlling its phenomena as our wills control our bodily movements (fetichism). Then, as culture advances, it takes next the form of several personal wills controlling each the phenomena of a different department of nature (polytheism). Finally, in the higher stage of culture, it takes the form of one personal will controlling the phenomena of the whole cosmos (monotheism). To the religious but unscientific mind in all these stages the personal will is anthropomorphic. But we have

seen how anthropomorphism has been driven by science from one department after another, until now at last by evolution it is driven out of nature entirely, and to those following this line of thought alone, the phenomena of nature are regulated to forces inherent in matter, and operating by laws necessary and fatal. And not only so, but material forces are made to invade even the realm of consciousness and reduce this also to material laws. Thus the savage ejects his own conscious personal will into every separate object of nature; the modern materialist injects material forces into the realm of consciousness. But, as already seen, a rational philosophy admits these two antithetic views, and strives to combine and reconcile them. This reconciliation, so far as it is possible for us, is found in the Christ-principle view, i. e., a personal will immanent in nature and behind nature, and determining directly all its phenomena—a process of divine incarnation.

Thus it is evident that the idea of a causal nexus between successive phenomena is a primary conception, and therefore ineradicable and certain. Even from the purest evolution point of view it must be true; for, if man's mind grew out of the forces of nature, this idea must represent a fact in nature. Again, if man's spirit individuality grew out of the human soul, this idea must represent a fact in the spiritual world; a fact upon which all

other spiritual facts are based. Also, analysis shows that all causative force originates in will. Lastly, culture and reason, by a necessary law of expansion, carry us upward to the conception of one infinite sustaining and creative will. Again, our spiritual perceptions carry us upward to the conception of the Christ principle or universal law of incarnation. Science may object but cannot destroy this idea. Evolution, which was supposed by some to have destroyed forever the conception of one infinite and sustaining will, has only temporarily obscured it in the minds of the unreflecting, by the supposed identity of evolution and materialism. From this temporary eclipse it now emerges with still greater clearness and far greater nobleness. For, observe: all the effects known to us in nature are finite; therefore a personal will which determines these separately by successive acts, as we do, must also be finite like ourselves. But a will which by one eternal act ever doing, never done, determines the evolution, the incarnation, and the sustentation of an infinite cosmos, must itself be infinite. Thus only in the doctrine of universal evolution and universal incarnation do we rise to a just conception of God as an infinite cause.

As the idea of cause and force is related to will, so precisely is the idea of design related to thought. We get this also, not from without, but from within. Adaptation of means to ends is in our experience

the result of thought, and we cannot conceive it to result otherwise. The effect of science cannot be to destroy this primary conception, which indeed, like all primary conceptions, is ineradicable and already more certain than anything can be made by proof, but only to exalt and purify our conception of the designer. What science, and especially the Christ-principle theory, destroys, therefore, is not the idea of design, but only our low anthropomorphic notion of the mode of working of the designer.

Precisely the same change takes place here under the influence of science as has taken place in all our notions concerning God. The soul of the uncultured savage sees a separate God in every object. As his soul advances by culture, his gods become fewer and nobler, until, in the most advanced state, man's soul recognizes but one infinite God, the incarnation, the creator and sustainer of all. In accordance with the idea of the Christ principle, i. e., universal incarnation, God is still in every phenomena, but no longer as a separate God, but only as the separate manifestation of the One. In comparing the soul of the savage with the soul of the cultivated man we may get a clear idea of psychic evolution or growth of soul. Thus culture takes away our gods, but only to compel growth of soul by making us seek him in nobler forms until the soul reaches the idea of the only true God. But even after the conception of the one God is reached, how many seem to regard him as altogether such a one as ourselves. But science shows us that his ways are not like our ways, nor his ends as our ends. Thus science, more than all other kinds of culture, simplifies while it infinitely ennobles and purifies our conceptions of Deity. —*To be continued.*

CAN A LEOPARD CHANGE HIS SPOTS ?

—"GOVERNMENT MOVES TO MAKE AMERICA CATHOLIC"—

THE writer had an occasion to visit Selfridge Aviation Field at Mt. Clemens, Michigan, recently, where over 600 young men are stationed engaged in drilling and mustering raw recruits for Uncle Sam's Air Service.

What interested him most was the religious instruction given these young men under the tutelage of our U. S. Government. On a grassy knoll along the main thoroughfare appeared a sign, "Protestant services and moving pictures Sunday evening. Roman Catholic services, Sunday morning. J. R. O'Neile, Army Chaplain." Knowing the affinity of the Catholic Church for the Irish, I took it for granted that O'Neile was the leopard in the woodpile that was trying to change his spots and play a double role of Pastor and Priest.

My fears were well grounded when I approached a young army officer and inquired whether he was Protestant or Catholic. To which he replied that he belonged to the Protestant denomination. And who is the Chaplain for the Protestant boys who attend evening services ? J. R. O'Neile, the post chaplain, he replied. But is not O'Neile an Irishman and Priest of the Roman Catholic faith ? "Certainly," he replied, "He holds Mass in the morning, and delivers Protestant sermons in the evening." Oh, no he don't, my dear boy, I replied, he is holding Mass all day Sunday, only you poor boys don't know it. Don't you object to this underhanded mutilation of your rights as free men and American Citizens ? To which he shrugged his

shoulders and replied : " No, not particularly. " No, not with Government sanction, you can't very well. " It's all the same, 50-50, " says he. We had a Protestant Chaplain before for all the boys, and now we have a Catholic Priest for all the boys. " ! ! !

My horror at hearing this innocent confession from one of Uncle Sam's own, that he is obliged to go to Mass to hear a Protestant sermon quite unnerved me.

This, dear reader, is the situation today under the reign of Coolidge, Gold and Catholicism. The Roman Catholic and Protestant Senators, Congressmen and Army Officers work in conjnuction to help " Make America Catholic, " aided and abetted by one Liberal Calvin Coolidge, who deplores religious differences and hatreds, and is just as willing that—America Be Made Catholic—as that America be made to follow the dictates of the Fathers of our Republic, who discountenanced the union of Church and State and made special reservation in the Constitution that such a state would be impossible here in these United States.

The game to have a Catholic Chaplain hold Protestant services over Protestant young men under Government supervision is one of the boldest and most astounding instances of the National move to help—Make America Catholic, and what exists at Selfridge Field, Mt. Clemens, Mich., is no doubt taking place at every other government aviation field and army barrack in this Country.

The game to make Catholicism official here in these United States with Roman Catholic Chaplains holding morning and evening services for all, conducting field mass

and administering extreme unction to dying Protestant boys is an outrage to our Country and its flag, which knows no authority outside its own inner self, its National consciousness, which is above God and Religion.

The boys are not compelled to attend either the morning or evening services, I hear you reply. No, certainly not, but the very influence of a Priest discoursing the Gospel to a lot of Protestant young men, is enough to make good honest Protestants forsake their own religion under stress of government regulation.

Calvin Coolidge is responsible for this dastardly attack on our rights as Free Born American Citizens. Religion and its antiquated doctrines should be kept apart and quite separate from both the army and the navy, and the principle of self-reliance and individual responsibility implanted in the minds of our rising American generation, who do not care to dodge their sins here nor hereafter, but, who, as American Citizens are willing to *pay the price*, and not let some lazy lizard in ceremonial garb chant away his sins while he felicitously hands out his hard earned savings to save the Church and the Priest to boot.

Away with the Churches, away with Religion, and let God's Light shine out through the eyes of every American Eagle, who knows in his heart the difference between American Liberty and Religious Slavery.

—*Harry R. Lang.*

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